1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.286] Sierra Tarascans

245 *tejocote* as a domesticated type. It is harvested and exported for making jellies and
[252] preserves. A few are used locally.
[439] Some quince trees are found in Cherán. They are little used, but some preserves are made.

BELIEFS AND CUSTOMS

241 Most beliefs and customs center about maize. Most important are the beliefs about red ears, čóču. A red ear is described as the mother, chief, and ače (ceremonial leader) of all maize. In the storage lofts, red ears are mixed in with the yellow and white to act as guardian of the rest. They are never eaten until all the white and the yellow corn are gone. Care is taken to plant seed from one or more red ears in each field; otherwise it is believed that there will be no harvest.

[755] Red ears and black ears are both said to be used in curing, but no details could be secured.

Twin ears, *cuates* (šaninkuáte), are said to come because God wishes to send a little more. Sometimes large ears have four or five points; they are said to be the hand of the planter.

[782] The family harvesting the first green corn in the town places two or three ears on the altar of San Francisco. Each family gives one or two *cargas* of maize on the cob to the priest.

789 If the rains do not come at the proper time near the end of May, the image of San Ramos
[778] is taken to the peak of San Marcos. The image is placed on a white sheet, held by a man at each corner, and tossed in the sheet. If San Ramos can be made to cry, it begins to rain immediately. During the rite a *rezador* recites a rosary, copal is burned, and *cohetes* are fired.

241 Every year, beginning in January, the grass is burned, causing great damage to the forests and destroying the last remnants of pasture. The burning is said to prevent heavy frosts, while the smoke hastens the coming of the
[632] rains. Town officials and officers of the Forest Service succeeded in extinguishing most of the fires in 1940.

It is said there are no beliefs regarding wheat. Nevertheless, wheat must be carried in a wooden bowl while sowing or it will be attacked by rust, "*tecolote.*" Rust is a sign the planter used his hat, blanket, or some other improper article at planting. Girls plait elab-

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
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In times of famine, acorns are cooked like maize for *nixtamal* (boiled with lye or wood ashes), ground, and made into *gordos.*

A special "bread" of maize is used as an offering at the house altar. This is made of maize toquera (halfway between green and mature corn) cooked like *nixtamal,* ground, and shaped. It is cooked first on the *comal* and then hardened by placing it on embers. This bread is never eaten but is hung from strings in front of the altar. The shapes include quadrupeds, both with and without horns, crescent moons, and, most interesting of all, hearts represented in pre-Hispanic style.

In Parícutin a few divergences may be noted. Most people eat atole flavored with nurite, without sugar, salt, or chile every morning. The wild crab apple is not eaten at all. The diet of many poor people consists almost wholly of atole and tortillas with chile sauce; this is spoken of as "eating dry," *"se come a secas."*

In San Juan Parangaricutiro, the Mestizoized *cabecera* for Angáhuan and Parícutin, the favorite atole is *atole de grano,* made of tender green maize, seasoned with green chile and an herb called *anisillo.* The atole is colored green with ground squash leaves. This atole is made especially during Holy Week. (Because of the lower elevations, the region of San Juan has green maize much of the year.) Wheat bran is used to make a type of *gordos.* Pulque, mixed with chile sauce, is drunk during the rainy season. *Agua miel* without flavoring is drunk also.

EATING CUSTOMS

Eating habits seem to vary little from town to town. In Cherán food is served on tables only on special occasions by the more sophisticated, especially when an outsider is present. Usually, the persons being served sit on low stools or benches, holding the main dish in their hands. Tortillas, tamales, salt, and other foods or condiments are placed in baskets or dishes on the floor.

Generally the women eat last, but this is primarily due to the necessity of constantly warming or cooking tortillas rather than to any feeling of propriety. If there be more than one woman in the household, one or more may begin to eat with the men after the rush of

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

Paracho and brings back coconuts and dried meat. He normally travels only a half day. (However, his half day would mean a dawn start and continuing normally until midafternoon.) His stops are as follows: Pichataro, Sirawén, Ario, Las Palmas, La Playa, Cayaco, Guadaloupe, Las Balsas, Corcoles, La Limón, Tepehuaje, Colmeneros, La Unión, Pantla, Puerto Sijuatanejo, San Geronimito, and Petatlán.

Arrieros probably have superior techniques for handling burros. *Criolina* is carried for treating saddle sores, and burros are shod "when the burro catches cold in his feet." Dysentery (*"posición"*) is the most frequent cause of loss of burros on trips.

Arrieros also observe special ceremonies. A candle and prayer are offered to San Antonio before going on a trip, and thanks are rendered on return. The *arrieros* also maintain a *mayordomía* for San Antonio, which is described elsewhere.

In general, knowledge of the economics of the *arrieros'* activities is unsatisfactory. It would be extremely difficult to gain an accurate idea of the amount of goods exchanged by this method or to discover the monetary or other rewards obtained by the *arriero*.

The importance of the *arriero* class undoubtedly will wane rapidly with the extension of highways and truck trails. Already the importance of the *arriero* in the Coalcomán region has greatly diminished as a result of truck trails opened up in recent years. When a direct connection is made between the highland and the developing truck trail system in the Balsas Basin, the *arriero* probably will rapidly disappear.

TRANSPORTATION

As has been indicated at various points in the preceding pages, the burro is the most common means of transportation still, supplemented occasionally by horses or mules. Poor traders may even make long journeys carrying their goods on their backs. Nevertheless, a revolution in transportation is under way in Cherán.

One alteration in the transportation picture is the truck which picks up bulk goods in Cherán for markets that formerly were closed to these items. As much as 4,000 kilos of wheat has

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

608 of the bride and groom together with all their brothers,
585 sisters, and first cousins, in short, all the people the bride or groom may call aunt or uncle. Only these have the right to become *compadres*. Inside the building a mat is spread on the floor. The parents of the
[516] bride and groom enter first and kneel on the mat, where they remain during the ceremony. The others follow. They also kneel, but before kneeling they embrace one another, saying "In the future you will be my *compadre* (*comadre*) of Heaven and I pray God that we never offend one another. *Buenos tardes, compadre.*" One after the other repeats the same words. Sometimes they are in Tarascan: "Kumbéskari ka auándaru anápueskari ka uéke diósa éskakaa no méni ambé arijperoka. Na čúskuskiá kumba." Meantime the t'aiépiti is iterating that all have the right to be *compadres*, that is to say, the aunts and uncles. (The language used by the marriage manager is not a fixed speech.) When this act is completed, all have the right to call each other *compadres* in the future.

608 To the preceding account a few additions must be made. Relatives may be sought as godparents of a child, especially of baptism, but only rarely is this done. The reason usually is a desire to save money, as between relatives there need be no ceremony or expense. *Compadres* of confirmation are selected to accompany the child to church at the time of confirmation. *Compadres* of the crown or circumcision are normally sought when the child is between the ages of 6 months and 10 years. The child is taken to the image of any saint wearing a crown (the *mayordomía* saints kept at private houses are used, not those of the church), and the godmother places the saint's crown on the child. She says an "Our Father" and burns a candle. When she has finished,
[782] she hands the crown to the *mayordomo* or his wife to replace on the saint and pays from 6 to 25 centavos. Normally only one *compadre* of the crown is sought.[21]

[171] In some parts of Mexico—for example, among the Mayo of Sonora—if a child dies, the same godparents are sought for the next child born. The Tarascans are more apt to seek another godparent, believing that the death of the child was from the "luck" of the godparents. Any request to be a godparent may be refused.

In view of the fact that the duties of god-

[21] In other towns, a godparent of the crown may be sought at any time, especially if a child has been sickly for some time, or merely because the parents like someone. I received requests to be godfather of the crown in other towns where I visited very briefly; I never received a request to be a godfather of any type in Cherán.

1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
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[p. 137a]

MAYORDOMÍAS

78% *Mayordomías* are undertaken by families voluntarily. The word family is used advisedly, for it is doubtful if a man would ask for a *mayordomía* unless his wife was in full accord, for much of the successful carrying out of the duties depends on the cooperation of the wife. The motives are definitely religious and the persons taking *mayordomías* are always pious and loyal Catholics. In visiting the various [123] *cargueros* and observing the images of the saints, almost every time the first question asked of my guide (in Tarascan) when I visited a house was whether I was one "who could see the saints," that is, was I for or against the saints and the *mayordomías*. However, certain of the *mayordomías* are restricted to specific occupations.

78% For the most part the *mayordomías* are undertaken to secure some future good or to give thanks for some past good. Undoubtedly [554] *mayordomías* are sometimes undertaken to secure social prestige, but this appears to be a rare motive. Generally the *mayordomía* is sought as the result of a promise, *manda*. If a man has no sons, he may promise to seek a *mayordomía* if he should be favored with a male offspring. Sick persons, or families in which there are sickly children, may also make such a promise. On the other hand, one who has prospered greatly may seek a *mayordomía* to express his gratitude.

One family, as an example, had a sickly son. The parents obtained the *mayordomía* of the Holy Child, one of the most expensive. As the mother put it, "The child seemed comforted at the presence of the Holy Child in the house and improved." The following year the parents sought and obtained the *mayordomía* of the Three Kings. As improvement continued, they added several items to the celebration of the *mayordomía*, paying the expenses of the dance group, which up to that time had been independent.

Other types of promises are also made. 78% Vows to make the pilgrimage to San Juan de [782] las Colchas (Parangaricutiro) have already been mentioned, but shrines of other saints may also be visited. Usually some slight gift, a

796 his house. On Corpus he carries the image to church and spends money for candles. If he wishes he may have a fiesta with music and food at his house, but this is not obligatory.

A few notes on the history of San Antonio, obtained from one of the principals, are of interest. The original image was burned at the time the town was destroyed during the revolution. For a number of years the *mayordomía* was in abeyance. About a dozen years before the study, a young man in the house, a traveler, expressed an interest in having the saint. The principal borrowed a saint from somewhere, and they kept it in the house. The muleteers talked a good deal about the matter, but did nothing. Finally the principal placed an order for a new image. A principal of the old image of the saint, which had been destroyed, assisted, as he knew about such things, and solicited alms from the muleteers. In about 2 years they got the new image of the saint and then informed the priest. He came to the house to see it and commended them. Then he said they should seek godfathers for the image and have it blessed. This was done, and thus the *mayordomía* was revived. The old principal, the informant, and one other who had recently died had been the principals ever since. Persons wishing the *mayordomía* had to ask them for it. If more than one person asked, they were given it in order.

Although San Antonio is the patron of the muleteers, they do not visit the image before going on journeys. Persons not muleteers may also receive this *mayordomía*. In fact, the principal who served as informant is a mason who interested himself in the saint because of the youth living in his house (possibly his son, although he carefully avoided any suggestion of relationship).

[782] Some persons not muleteers also make vows to the saint. The same informant cited the case of a man named Antonio who made a vow to take the *mayordomía* when there was an epidemic killing many pigs in Cherán. None of Don Antonio's pigs died. He sought the *mayordomía* and received it. Ever since, he fattens and kills a pig every year, sells the lard, and buys something for the saint with the proceeds.

776 sometimes as a *bulto* (indistinct form) which whistles to people and gets them to follow it until they are lost in the woods. One informant, named Juan, said he had been seized in the Cerro del Aire and was able to escape only by recommending himself to the patron saint, San Juan. Otherwise he would have fallen in a cave where the devil could have seized him.

In Urén in La Cañada it is said that the [556] miriŋgua appears where money has been hidden. If someone gets rich suddenly it is said that "he has encountered the miriŋgua." The miriŋgua is also said to appear in the shape of dog or cat, but these are really disguised witches.

356 When houses are repaired or reconditioned, it is customary to hang up flowers, usually fastening the flowers to strings which are looped over doorways and windows. The practice was said to be customary and no beliefs concerning it could be discovered.

782 When the rains are late in coming in May, 789 the image of one of the saints is taken to the top of the Sierra San Marcos, south of town. There the image is raised up and down several times and *cohetes* are fired. Even sceptics admit it usually rains soon after this; some of the naive attribute the rain to the *cohetes*, others to the proximity of the rainy season.

821 When the mountain of Pilón, east of town, has mist on top, it is going to rain, say many. The early rains come from the direction of Pilón, the later from the direction of San Marcos.

787 If people are seated and a dog comes and howls, some misfortune may befall the people.
825 The coyote has magical power over animals. If he just gives himself a shake, the chickens will walk over to him and let themselves be eaten.

A person who finds a dead deer in the mountains which he has not killed will have some misfortune befall his family. A son, brother, parent, etc., will certainly die, and there is no way of averting the misfortune.

If a coyote crosses the road in front of one, it is a sign some misfortune will occur.

A blue-bellied lizard found occasionally in Cherán is believed to be able to jump on a person's back without his knowing it and burrow inside. It leaves a blue lizard mark on the

844 [578] her; "but God gave me the power to know medicines to aid births." Is from Nahautzen. Is scornful of the local midwives, and is sometimes called into consultation in cases of difficult births.

For other midwives, no personal data were secured.

Midwives receive a fee for each prenatal visit, as has been mentioned. For their aid at births, they receive from $1.50 to $2.50. One midwife charges $2 for a first birth, subsequent charges being $1.50. Sometimes the parents cannot pay even the $1.50, according to the [578] midwives, or do not pay for some time. Quarrels may result from failure to pay.

844 782 According to some midwives, if there is time, the midwife goes to church before the delivery, saying prayers to the Virgin of Guadalupe, Our Lady of Monserrato, and Santo Roberto, asking help. Others say this is not done because there is never time. Another carries with her a picture of Santa Rita de Imposible and says a 844 prayer to her just before the delivery. Mid- [751] wives do not bathe in advance, but some are careful to wash their hands in tepid water and rub them with *rafino*, considered an antiseptic, before the delivery. The midwife should not smoke or drink alcohol before the delivery. Midwives usually have as helper the mother or mother-in-law of the patient.

One midwife thought the mother should stay in bed for 1 to 3 days before the delivery, but others did not think so. Before going to bed, [782] a prayer to the Virgin is said by some mothers, promising to bring the child up correctly. Midwives also differed on the delivery position. One said the position is always flat in bed, the others said a kneeling position is common. One midwife said both positions are used "according to circumstances." The mother decides the position, not the midwife. If the birth is in kneeling position, the patient may hold on to the metate in the position assumed in grinding maize. Alternatively, two loops of rope may be suspended from a house beam by which the mother supports herself. Sometimes the husband is seated on a low chair and supports the patient's shoulders, applying pressure to the sides of the abdomen with his knees. Normally, however, men are not present.

769 The night of November 1, a Mass is celebrated in church. In 1941 the priest spoke to the people against taking candles or food to the graveyard, telling them instead to bring candles to the church. Another Mass is held the morning of the 2d, after which people go to the graveyard. There is no organized procession, nor does everyone arrive at the same time. In many cases only the women and children attend, although usually the men drop in for a short time and some stay for several hours. Indeed, the function is said to be a woman's affair and men may not carry candles or even take part if they have no women folk.

Generally, the first thing the visitors do is to more thoroughly clean the graves of their dead. Often the ground is dug up and the mounds are built up and shaped. The graves of the more recent dead (children, parents, and siblings) are then decorated with flowers and pine boughs. Often pine boughs are set up at each corner of a grave or group of graves. Each grave mound has flowers sprinkled over it, mostly yellow marigolds and purple orchids. In some cases part of the flowers are finely shredded and sprinkled over the grave and crosses are sometimes marked out in flowers. Pine needles are also sprinkled over some graves and sometimes baskets of food placed on the graves. Food is placed at the foot of the grave in all cases and candles are burned, despite the admonitions of the priest.

After the grave is decorated, the family sits around and chats. There are few evidences of sorrow; one or two people remark that the day is "very sad," but most people seem cheerful in a quiet way and there is even some subdued laughter. the *rezadores* or "prayers" go around from group to group and say lengthy prayers using a rosary. Everyone in the group kneels while the prayers are said. Fruit, bread, and tamales are given the *rezador* for his prayers.

[767] [782]

In 1941 the priest came and said prayers. He charged a *real*, 12½ centavos for each prayer. His prayers were shorter than those of the *rezador* and he and those with him remained standing, but he sprinkled the grave with holy water. He also scolded people for having candles and food offerings, so most

769 782

769 people hid them when the priest approached,
782 placing them out again when he moved on. The *rezadores* continued, but kept unobtrusive in another part of the graveyard from the section where the priest was functioning. Most people had both priest and *rezador*.

769 About noon or shortly afterward most people eat lunch consisting of nákatamales, bread, and
[574] fruit. Friends and acquaintances who stop to chat are usually given two tamales, which they eat at the time. After 3 or 4 hours at the
[text continues on top of p. 210b]

CONCLUSION AND FURTHER PROBLEMS

121 Of immediate concern in dealing with a group
184 as large as the Tarascans is the question whether Cherán is adequately representative of the group as a whole. Certainly Cherán is not typical in its size and this difference alone makes it probable that it is not entirely representative of other Tarascan towns. A complete answer to the question raised must await more extensive investigation, but the staff of the present study visited or investigated enough other communities to indicate that, in a broad sense, Cherán is probably fairly typical. From a narrower viewpoint it is certain that many detailed differences exist. Strong indications also exist that there are some regional differences which have already been mentioned. The villages about Lake Pátzcuaro, through their partial dependence upon fishing and closer contacts with Mestizo culture, necessarily must be somewhat different. The villages about La Cañada likewise seem distinguishable as a group. Probably the Sierra communities may be set apart as a regional unit, although it is possible that the Sierra group may ultimately be found to consist of two or more sections. Finally, a number of marginal towns assimilated to some degree into Mestizo culture present special problems.

121 Final resolution of the question raised seems to call for at least two further steps in the study of the Tarascans. First, at least two or three additional community studies are needed, one in the Lake Pátzcuaro region, and another in La Cañada. Very probably another Sierra town should also be studied, preferably one at considerable distance from Cherán and with a
[text continues on middle of p. 210b]

2:Carrasco E-4, 5 (1945)1952
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796 The cult ceremonies are arranged after the Catholic yearly cycle of ceremonials. Every ceremonial has the rituals prescribed by the Catholic Church, but the popular form of the cult also includes elements of ritual-like dances, which are peculiar to the folk culture. Many other activities of a non-religious character, such as social gatherings, entertainment and trade, are also associated with religious celebrations.

There is also a folk organization of festivals based on the individual sponsorship of the ceremony or part of it. Sponsors are called *cargueros* and sponsorship *cargo* (literally, office). These cargos are related to the town government and economics, and are the main sphere where changes discussed in this chapter take place.

796 The people participate in ceremonials as members of the group (town, trade, etc.) which is having the celebration. Personal
782 participation also is determined by a personal life crisis. A person in need of help will ask a given saint for recovery from sickness, or success in travel or any other enterprise. He will invoke the saint when in danger in an accident or will beg for offspring or for finding a lost animal. A vow (Spanish, *manda*) is usually made in exchange for the saint's giving the supernatural help demanded. This vow is often a promise to sponsor a festival or participate in it as a dancer. Even if the vow is of a different nature, attendance at the saint's festival is generally the rule. The devotee will usually go in pilgrimage to the saint's shrine. Often an ex-voto is taken which records the miracle performed by the saint; these are little figures of silver, usually representing the part of the body healed (Spanish, *milagro*, miracle); or, (although this is more common among the mestizos than among the Tarascans) a picture is
[532] made to depict the miracle and an explanation written *(retablo)*. Votive offerings are kept by the image as proof of its miraculousness. Another common vow is to take an ornament for the image, usually clothes. Thus, personal drive toward religion resolves into sponsorship or attendance at a festival.

796 Folk religious festivals *(fiestas)* and related activities of the cult form the main part of Tarascan folk religion. The description of these festivals and their organization take most of the space devoted to religion in the published community studies.[2]

2. For example, Beals, 1946, 36 out of 47 pp.; in Foster, 1948, 25 out of 35.

2:Carrasco E-4, 5 (1945)1952
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771 668 is seen not only in their behavior but also in the fact that their ideas about cargos are changing. Whereas for the traditionalist, cargos are a necessary service to God
● [782] in order to reach heaven, some Catholics oppose this idea. They say it is only custom, an unnecessary expenditure of money, not required to be a good Catholic, and they are supported by the priest. When discussing this point, Manuel has a ready argument: "Do you have cargos in Mexico City? You don't have them there, but people are still good Catholics."

[773] Myths and experiences with the supernatural are usually believed, and sometimes even wonder stories, but the attitude of doubt described before is also found.

Although agraristas or radicals dismiss folk beliefs as superstitions, the prevalent pattern by which folk beliefs disappear is not through lack of belief but by some sort of explanation within the accepted ideology as to why behavior based on the disappearing belief is not found any more. Thus we see in belief the same trend as in the cult, where the tendency is toward a more orthodox Catholicism. Examples follow:

539 In Zopoco there are no rich men because the town Christ "does not allow the *japíngua* to operate", i. e., compacts with the Devil.

• • • •

754 778 538 Jarácuaro used to be famous as a center of witchcraft. Prospective witches entered a cave behind the Church to make a compact with the Devil and learn their art. The present lack of witches is attributed to the fact that the entrance to the cave has been covered: "Formerly there were witches because God allowed it. Now he stopped it. What there are now are some magicians who learn in books, but God does not allow many of them. Otherwise with so many books as there are, there would be many magicians and all of them would be causing evil."

• • • •

776 539 Elves are no longer seen because the Pope condemned them together with other devils to go back to hell; and they have not been seen thereafter.

• • • •

821 539 783 In Cocúcho there were many thunderstorms over a certain mountain. "A priest went and blessed a cave in the mountain. A thunderstorm destroyed the cave. They said many people were seen leaving the mountain; they

11: Boyd H-4, 5 (1953) 1958
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SESIHÁNGARI

Historical Comment

By the beginning of the sixteenth century, the Tarascan kingdom extended into the present states of Jalisco, Colima, and Guerrero, and thereby reached its greatest limits of expansion. King Zuangua (called Singuangua in the following legend of Sesihángari) ruled over this vast area not only as the highest political authority but also as the representative and incarnation of the primordial god Curicaueri. Thus he had the twofold responsibility of ruling the country and maintaining the cult of the god.

In respect to this latter duty, the king had a woman known as the *quataperi* who supervised all the women of the royal household, including the group comprised of daughters of important men of the empire. These women passed their days preparing items to be used as offerings to the god and were permitted to leave the royal enclosure only at the time of fiestas.

The story of one of these young women is a Tarascan tradition that was carefully and secretly transmitted from generation to generation, never being disclosed to outsiders until the wars of revolution in the early nineteenth century. At that time it became known when the Indians openly applauded the noble virtues displayed by Sesihángari in the face of adversity. As thousands of their countrymen fell into more desperate circumstances, this legend was popularized. Sesihángari's acceptance of death for that which she held dear in the face of evil oppression became a staunch subject of reference for the nineteenth-century Indian revolutionaries.

The Legend

Sesihángari, the strikingly beautiful daughter of the cacique of Patamban, was brought to the Purépecha court. Upon her arrival in the royal city of Tzintzuntzan, the ladies of the court crowned her with flowers on the steps of the palace and dressed her in a

11: Boyd H-4, 5 (1953) 1958
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[P. 32]

DISCUSSION

539 Tarascan legends may be examined from many viewpoints, including those of history, ethnology, psychology, and literature. Probably the most important consideration is the basic function they fulfill for the Tarascans—a function so significant that the legends have survived to the present. Only a brief analysis of these factors can be made in this study.

539 173 174 [167] As orally transmitted history they leave much to be desired, but they contain usable references which support other data. While one may doubt that the Tarascans originated in South America, as suggested in "Just as the Birds," migration myths are fairly common in the folklore of Indians of the Americas. To some extent they probably indicate dim memories of tribal migrations.

539 796 782 [727] The reference in the legend of Lake Cuitzeo to the placing of the warrior's heart in the temple as an offering to the sun god, Huriata, is a reasonably accurate account of ceremonial usages. In early times the Tarascans made offerings of deer meat to their gods; later, human sacrifice was instituted. War prisoners were preferred, and one reason for war was to have sufficient victims. In any event, the presentation of the victim's heart was the choicest possible offering to Huriata.

539 [178] [193] Items of psychological interest include the need to explain natural features of the countryside, as shown in the story of Quiritzícuaro. The change of Candó from a good to a bad priest in the legend of Huanita may refer to defrocked clergymen of post-Conquest times, but most likely it refers to a period of temporary degeneration among the hereditary priestly class during the days of Chief Tariyaran some two hundred years before Conquest times.

539 175 648 In this same vein, the legend of Inchátiro shows the depressed psychic condition of these indigenous people as the result of the Conquest. The dream portion in the same legend reveals the nature

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